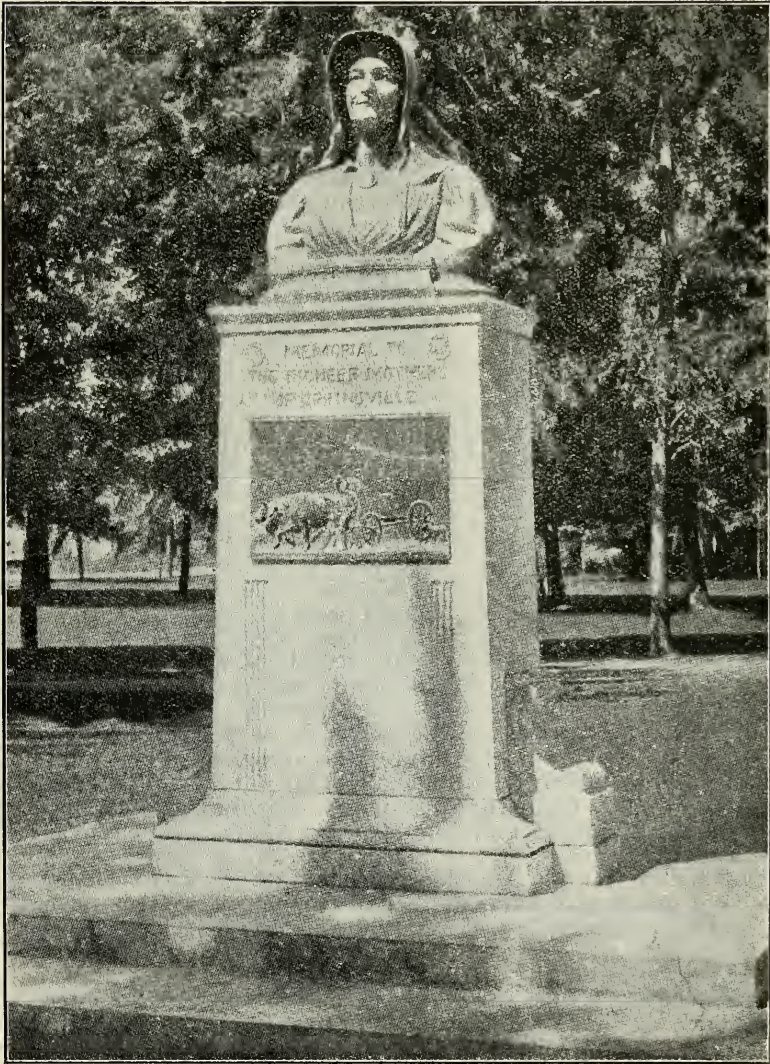


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



A Monument To The Pioneer Mother

“Over rude paths beset with hunger and risk, she pressed on”

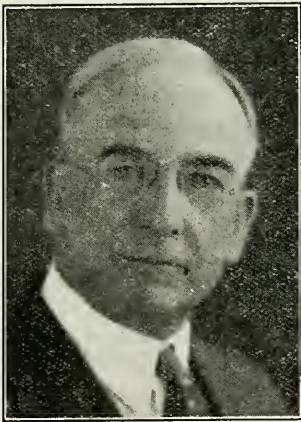
(See article page 292)

SYMBOLS OF WHAT SHOULD BE ALWAYS

By PRESIDENT JOSEPH J. CANNON

OF THE BRITISH MISSION

FOR several decades there has been an effort to set apart one day of the year in all lands for the honouring of motherhood. The idea started in America, and Congress in 1913 named a national Mother's Day. It was the second Sunday of the month of May. Religious bodies, civic groups and periodicals all call attention to it. Flowers are profusely used to honour those who bear the name of Mother. Absent children send by post and wire their messages of love. Sermons are preached, and for a day mothers, too often subdued, are made the most important members of the community.



PRESIDENT CANNON

Writes about motherhood.

With the Latter-day Saints, among whom motherhood has ever been looked on as a sacred thing, this day is one of beautiful services. All the mothers are invited as guests to the Sabbath School, given places of honour, presented with flowers by the children and made glad with the true homage that is paid them. Such exercises are not confined to the United States. Wherever the Church has its branches, in Britain, the Continent, the islands of the sea, this beautiful custom prevails.

It is true that humanity loves to create occasions when we can celebrate our emotions. We grow merry at Christmastide, and mournful on the eleventh of November. We are fired with patriotism on national holidays and are mellowed by memories on anniversaries of births and weddings. Unfortunately many of us have the habit of enjoying our emotions and then putting them away, like a lady with many gowns.

But fortunately, in America at least, Mother's Day is old enough to have developed some more mature purposes than an easily aroused sentimentality.

Earnest efforts are being made to use the day to increase the safety of child birth. Medical knowledge and care are annually saving tens of thousands of mothers over the world who go into the dark valley to bring a new life to earth. Yet tens of thousands of women still die needlessly, and their death means frequently the death of the child, the deep actual loss to living children, and grief to the bereft loved ones.

Mother's Day should rouse every citizen to the need of providing the best available medical care for child bearing. Modern use of anaesthetics should be employed instead of tolerating indifference to needless suffering. Proper nourishment should be pro-

vided for the mother whose system otherwise is drained of calcium, to the detriment of her teeth, and of vitamins to the detriment of her general health. Adequate nursing should be given that the mother may regain her normal strength before taking up her household duties.

Much of the lack of comfort and care is due to poverty. It is poverty that makes motherhood terribly difficult in so many ways. Insufficient room to rear healthy children, lack of food of

Mormon Motherhood

EVERY second Sunday of May, Latter-day Saints throughout the world observe Mother's Day with fitting services in wards and branches.

Mother, in Latter-day Saint theology, has a significance which is transcendent. She stands at the threshold through which man's spirit enters from the ante-mortal sphere into this realm of mortality. It is through her that God clothes our spirits with these corporeal bodies of flesh and bones — these bodies which all will take up on resurrection and possess throughout eternity. Then too, Mother maintains her parental place not only in this earth-life today but on through an unending tomorrow.

The white carnation is the flower of Mother's Day. Its snowy petals are symbolic of purity. Nothing, in Latter-day Saint teaching, is more beautiful or sacred than womanly chastity.—W. J. A.

the right kind, too little time to teach her boys and girls the moral and social lessons which only a mother can well give, are the results of this disease of poverty. The mother of future citizens should have time to give the kind of training her wisdom and love make so desirable. Mother's teaching, like Mother's milk, is far more easily digested than nurture from strange sources.

And poverty, moreover, prevents thousands of healthy, normal young men and women from marriage and parenthood. Potential mothers are robbed of their sweetest birthright by social injustice. Mother's Day, with its flowers and messages, would be ironical if it were not associated with a sincere effort to destroy poverty and to make the bearing of children decent, just and beautiful.

A day dedicated to the honour of those who bring each new generation into the world must carry a sting to women who have avoided maternity because of selfishness. God gave as His earliest commandment to mortals—multiply. Every instinct calls aloud for its fulfilment. The empty and mocking years when the woman looks back and realizes she might have brought sons and daughters into the world to bless her old age are part of her punishment.

Like all great accomplishments, this sweet thing, motherhood, derives its honour and its joy from the high sources of courage, unselfishness, sacrifice and love. No adequate honour

can be given. Flowers, poetry, tender solicitude one day a year are symbols of what should be always. Let us glorify motherhood.

THERE is no velvet so soft as a mother's lap . . . no path so flowery as that imprinted with her footsteps.—BISHOP THOMSON.

HEROINES OF THE PLAINS

By Elder William F. Homer

OVER rude paths beset with hunger and risk, she pressed on toward the vision of a better country; to an assemblage of men busied with the perishable rewards of the day, she brought the three-fold leaven of enduring society: Faith, gentleness and home, with the nurture of children.

AS one approaches the Palace of Fine Arts in San Francisco, America's west-coast bay city, attention is arrested by a

To Her Memory

SHE whose hearthside was the open campfire; she who sang her lullaby while the rolling wagon rocked her babe to sleep; she whose shoes were cut by rocks and pebbles strewn along the trail out West; she whose limbs were wearied by the strain of pressing on and whose heart was often torn with passings on the way, but she whose faith and spirit never faltered—she was the Mormon Pioneer Mother, to whom this week's *Star* cover is dedicated.

Many of those pilgrim mothers of the plains were daughters of Britain. Voyaging from Liverpool in wave-tossed sailboats, they crossed the briny deep and then pushed out across the dreary plains to make their homes in the mountains.

The cover presents a study of the monument to the Pioneer Mother of Springville, Utah, and this article by Elder Homer depicts some of the trials, the hopes of this acme of modern womanhood—the Pioneer Mother.

plaster plaque on which appear those words. That inscription, poignant yet ennobling, might well be engraved on the tombstones of scores, yes hundreds, of Mormon Pioneer mothers . . . those who travelled along the trails of hardship and privation, those whose busy hands knew no rest, those whose kindness and cheerfulness in the face of such trying difficulties knew no end. The world today is beginning to recognize the greatness in the Mormon Mother, whose valiance and devotion have left a pathway of golden footsteps across the 1500 miles of plains which to her were the wilderness lands of the savage Redman.

There are many heroines of the plains and even more soul-stirring stories of motherly devotion and sacrifice. And so to mention only a portion of them would fill pages of thrilling reading. But one or two references might give some idea of the noble heart that beat in the bosom of the Mormon Pioneer Mother.

Three women were among the first company of Pioneers to leave their homes near the Mississippi River in 1847 and to push forward over an uncharted route to find a new home in the Rocky Mountains. Side by side, they took their places with the men (there were 148 in the company altogether) in breaking camp and driving the teams of oxen during the long, hot hours of the day. Those women's names were Clara Decker Young, Harriet Page Wheeler Young and Ellen Sanders Kimball.

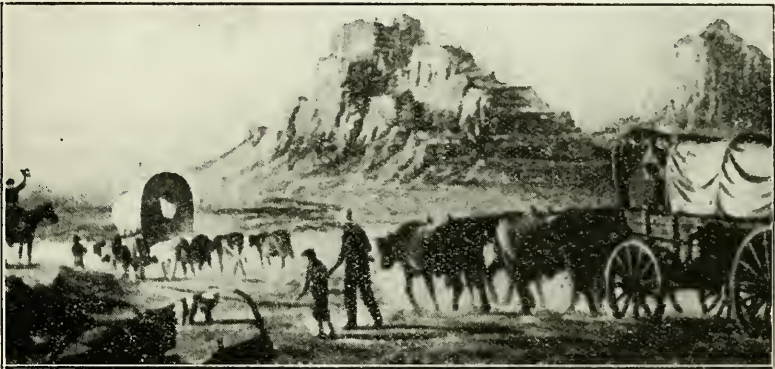
Hundreds of others followed in

later companies.

It must be remembered, too, that those women were not the

wives of frontiersmen. They were not accustomed to the rustic and rugged life of the prairies. Many of them were born and educated in Britain or in the Eastern States, where they had enjoyed the comforts and conveniences of life. Upon receiving the restored Gospel of Jesus Christ, they had gathered with the saints in Nauvoo, "the city beautiful." But from the lovely homes that the Latter-day Saints established there they had been forced out by oppression to seek a new abode in the West.

The conditions and experiences at Sugar Creek camp, on the Pioneer trail, during one cold winter give some idea of the hardships encountered by these intrepid women. Eliza R. Snow, Mormon poetess, tells of the circumstances under which mothers gave birth to Pioneer infants—"some in tents, others in wagons—in rainstorms and in snowstorms." In one instance the only shelter that could be provided by helping hands was a rude hut made of blankets fastened down by poles driven into the ground, with a bark roof. Under this stood sympathetic friends



ON THE PIONEER TRAIL

" . . . She who sang her lullaby while the rolling wagon rocked her babe to sleep. . . ."

holding buckets and pans to catch the water dripping through the sieve-like covering.

Read from the diary of Elizabeth Horricks Kingsford of a handcart company :

My husband attempted to ford the Platte, but in the middle of the stream he reached a sand bar, and sank down exhausted. My sister waded through the water to his assistance. She raised him to his feet, and with the assistance of one of the men, carried him to the other side, and laid him on the bank. My sister helped me pull my cart with the three children over the river, and while resting at the side of my husband a tremendous storm of hail, rain and wind swept down upon us. The people and animals suffered much. Reaching camp, I laid my husband down in a tent which had been pitched for us. We had very little bedding and the cold was severe. But we assembled for prayers that night, and offered up our souls to God. The camp moved on for a few days, but my husband grew weaker and weaker. One night on reaching the Sweet Water, we made camp, and I noticed that my husband was so weakened he could scarcely open his eyes. I prepared food for him but he could not swallow. I put him to bed as soon as possible and lay down beside

him. I slept until about midnight, when, waking up, I noticed that my husband was not breathing. I put my hand on his body, when to my horror, I discovered that my worst fears were confirmed. He was dead. It was a bitter, freezing night. I called for help to others in the camp, but they could do nothing. I lay beside the corpse until daylight. It was fearfully dark. We had nothing with which to kindle a fire. I could only watch and pray for the dawn of day. When daylight came, some of the male members of the party prepared the body for burial. Oh, such a burial and funeral service! They did not move his clothing—he had but little. They wrapped him in a blanket, and placed the body by the side of 13 others who had died, and buried them in the snow. The ground was frozen so hard they could not dig a grave. There, he sleeps in peace.

Then there are the stories of such women as Rachel Ivins Grant, mother of President Heber J. Grant, who gave up the luxury of comfortable homes in eastern America to remain true to their convictions. Although her family looked upon her as an



PRESIDENT GRANT AND HIS MOTHER

He worked the treadle as she sewed—to win their daily bread.

outcast, her brothers would have gladly taken her back into their homes if only she would but renounce her faith in Mormonism. But she had a testimony of the Gospel. She pushed westward. In later years, after the death of her husband, Jedediah M. Grant, she was compelled to earn a living for herself and only child, Heber, by sewing for the neighbours. President Grant recalls many times when

they retired to their beds early, after he had worked the treadle of the sewing machine, because they could not afford the small luxury of a fire to keep them warm during the cold evenings.

Rebecca Riter, a Pioneer of 1847, recounts a little incident which is touching and which gives an insight into the home life of the early Mormon Mother :

The winter was not one of great storms, but it was cold—very cold—at times. I had brought a peck of wheat over the plains, and it was carefully hidden away under a pile of wood to keep it dry. Christmas came, and the children were hungry. I thought at first I would take a handful or two of the wheat from its cache and cook it for the baby. Then I thought of how we had carefully conserved it for our spring planting, so I left it alone. But one cold night soon after Christmas I gave out our last corn-meal, and then I knew the struggle had come. For days I took the little sack of wheat from its hiding-place and looked at it. One time I untied the string that safely guarded the kernels and looked in, but I hurriedly tied it again, and placed the sack under the brush. It must not be touched again. The wheat must be kept for seed.

Many daughters of these Pioneer mothers inherited their indomitable spirit to succeed. Sister Ruth May Fox is a present-

day example of this eminent type of motherhood. Ruth was still an infant when her mother died. Her father emigrated to America from Wiltshire, England, and at the age of 12 years she set out, trudging alongside an ox-cart most of the way across the plains. Today she is the mother of 12 children—ten of whom are living and reflecting honour upon their parents. Typical of the humble attitude with which she had met problems and difficulties are her words at the time she was called to be president of the Y. W. M. I. A. in 1929: "The Lord has always done better for me than I could have done for myself."

Another outstanding mother in Zion today is Sister Louise Y. Robison. Her six successful children, her work in the Y. W. M. I. A., her presidency since 1928 of the National Women's Relief Society and her position as director on the Executive Board of America's National Council of Women are eloquent testimony of this fact.

In these few examples we catch something of the spirit of Mormon motherhood . . . always ready to sacrifice . . . continually seeking the finer things in life . . . ever caring for children . . . never failing in faith in the Lord and devotion to His restored Church. It is lives such as these which strike the deepest chords of gratitude in our hearts.

MOTHERHOOD IN GREAT BRITAIN

SOME one said that it was Mother's hand that rocks the cradle of civilization. Many stalwarts of Britain have recognized and cherished the love and influence of Mother.

One day in Parliament, William Ewart Gladstone gave a touching example of a mother's devotion when he related the death of Princess Alice. Her little boy lay stricken with diphtheria. Reaching out his arms, he cried, "Mama, kiss me." Though strongly cautioned to keep away from her babe, she answered the boy's appeal and took him in her motherly arms. . . . And they laid them to rest in the same grave.

Despite the onerous duties which busied him while Foreign Secretary, Sir John Simon often slipped away from his Cabinet office to visit his mother regularly, driving by night to the "old homestead" in Pembrokeshire, Wales. The late Lord Northcliffe, one of Britain's greatest modern journalists, never let a day pass without writing to his mother.

Though Mother's Day is not commemorated generally in Britain, there appeared in the *Daily Express* on the day observed by Latter-day Saints last year (May 12) a simple, yet forceful, news item which portrays motherly devotion in other realms. The article reads: "A fox cub, captured in a field near Witham, Essex, was imprisoned in a shed and fastened with a dog's collar and chain. It was kept there for three nights. On the fourth night Mr. T. Clayton, the owner, heard noises in his garden. In the morning he found the cub gone. The vixen had tracked her cub down to the shed, burrowed underneath, slipped the collar and made off."—W. J. A.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 7, 1936

EDITORIAL

A PRACTICAL RELIGION

THIS is a "practical age," an age in which the question "of what use" is in the minds of most people when thinking of churches and religion. For most people, conditions of life are so strenuous and insecure that it is only natural this query should spring up when any new proposition is presented to them. Many of them have become indifferent to religion because they failed to experience any benefits from their contacts with it. So attending church has nearly gone out of fashion with the masses.

But a little study of the situation suggests the question, "Where does the fault lie—with the people, with the church, with religion or with what?" As with any question involving many factors, no simple answer can be given and of course an answer that would be true in any individual case may not be true in another.

It is undeniable, however, that some people—their numbers may not be large—find their religion gives them great satisfaction. They experience genuine joy in it. Who are these people? They are just common, ordinary people in most respects but unlike most people in that they *live* their religion, that is, let its principles be governing factors in their lives. They keep the two great commandments—they love the Lord and their fellow men, as shown by their observing the Golden Rule. With them their religion is a very practical thing, not a cloak to wear on Sundays and to lay off on other days. With them their religion is "a way of life," rooted in an unshakable faith in Jesus Christ, their Redeemer, and branching out into eternity. These are people who believe they serve God by serving their fellow men. It is easy for them to do this because they believe men are brothers, all being children of the same Father in heaven.

So real religion, the kind taught and practised by Jesus when He lived among men—the same that is taught and practised by true Latter-day Saints—cannot be charged with being useless. It is the most practical thing in the world—it possesses the power of giving more joy to man than anything else in the world. If men do not have this experience with it the fault is with them—they do not truly accept and live it.

But we must not be harsh in this matter. The fact is, we believe the church is largely to blame for men's indifference to religion. The church has not taught true religion—the undefiled religion of the Master. Why? There are many reasons, chief among which are unbelief on the part of preachers, lack of understanding of the Gospel they presume to teach, and lack of courage to teach unpopular doctrines. Truth cannot compromise with error. Sin is intolerable though a repentant sinner may be forgiven. Men like to pamper their weaknesses, but the Gospel demands that they overcome them. The Gospel does not sanction class distinctions, but many preachers do not have the cour-

age to say so. The Gospel demands purity of living, unselfish service to fellow men, obedience to divine laws. The Gospel of Jesus gives us a practical religion—it is a practical religion.

But no one can successfully teach the Gospel who does not truly accept its Author as the literally resurrected Redeemer of mankind. Many so-called Christian ministers do not do this. And their unbelief and false teachings make them partly responsible for this irreligious world.

But even so God holds men responsible for their own acts; sins are individual. His Gospel, taught in its purity and its fulness, is freely offered to them by His divinely authorized messengers, and His restored Church, organized by His appointed representatives, is here functioning in the interests of mankind. We invite the most searching investigation as to the truthfulness of these claims. The travelling elders of the Church of Jesus Christ of Latter-day Saints will gladly be helpful to those wishing to make the investigation.—JOSEPH F. MERRILL.

THE LEAGUE FAILS

ALL lovers of peace were saddened to learn that the League at Geneva had failed in its efforts to bring Italy and Abyssinia to peace negotiations. And so the slaughter of practically defenceless human beings in Abyssinia goes mercilessly and boastfully on. And the purpose of this, it is boldly and shamelessly said, is to civilize the Abyssinians.

Those who have followed the war in Africa have perhaps many times been shocked with the readiness of Italian attempts to make black appear white and white black. "Italy is not the aggressor." "Her aim is to civilize the Abyssinians." "She used poison gas only in retaliation."

The failure of the League to prevent or stop the war in Africa is likely to have far-reaching results. It reveals the impotence of the League and enormously weakens its influence. Hence the race in armaments, the march into the Rhineland, conscription in Austria, the re-fortification of the Dardanelles, etc. And we shall see more. Treaties and national pledges are but "scraps of paper." Many of the nations are thinking, very short-sightedly, only of their material interests, not of their honour. Their foolish policy, if not soon halted, will plunge the world into a devastating war. Satan is determined to do his worst, knowing his time is short. Let all God-fearing souls earnestly pray that his worst may be restrained.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

SESSIONS of Norwich District conference in Norwich Branch Chapel Sunday, May 10 will convene at 11 a.m., 2:30 and 6:30 p.m. President Joseph J. Cannon will be principal speaker.

President Joseph F. Merrill and President Cannon will attend London District conference in Battersea Town Hall Sunday, May 17, meetings commencing at 11 a.m., 2:30 and 6:30 p.m.

Each session will be preceded by a Saturday evening concert, the London programme being presented in "Ravenslea" (Clapham Common, London).

THIS WEEK IN MORMON HISTORY

The Birth Of The Bee-Hive—For Latter-day Saint Girlhood

ONE score and 15 years ago Count Maurice Maeterlinck, dramatist and poet who has been called "the Belgian Shakespeare," turned to prose to write about one of his hobbies. The result was his *La Vie des Abeilles*, known to his English-speaking readers as *The Life of The Bee*.



[COUNT MAETERLINCK

He wrote about ' the spirit of the hive.'"

Little perhaps did the Flemish bard, who is now in his seventy-fourth year, realize at the time the influence that would emanate from his delightfully interesting essay, not only among his large family of literary followers but among others who were to bring into their lives the very "spirit of the hive" of which he wrote.

A year ago, May 6-13, 20,000 girls between the ages of 12 and 14 years in 22 countries—from Norway's "land of the mid-night sun" to New Zealand's fern-tipped hills in the southern Pacific—celebrated the twentieth anniversary of the founding of the Latter-day Saint Bee-Hive Girls Organization. The activities of this growing department of the Young Women's Mutual Improvement Association are patterned after those of the bees which Maeterlinck described. During the first twenty years of the organization, 225,000 copies of the *Bee-Hive Handbook* had been printed, in four different languages.

The story of the origin of the Bee-Hive department is a fascinating one, and one which symbolizes Mormonism's enablement of womanhood and

its constant resolve to enrich socially, culturally and spiritually woman's life and interests.

Back in the frontier days of Nauvoo, as early as 1842, the far-seeing eye of the Prophet Joseph Smith looked into the future, and, inspired, he founded the Women's Relief Society, with a two-fold ideal of education and service, such as administering

to the poor and succouring the sick. Not thirty years later, after the Pioneers had established themselves in the Rockies, the organization which became the Young Women's Mutual Improvement Association was created by President Brigham Young. Its aim was to provide study of the arts and religion for the younger women of the Church. Down through the years both of these organizations, along with the Sunday School and Primary, have aimed at exalting womanhood and sanctifying the home, which to Latter-day Saints has always been a most sacred and fundamental institution.

It was out of these same ideals that the Bee-Hive Department budded and burgeoned forth in the springtime of 1915 as a new limb on the Y. W. M. I. A. tree. Bee-Hive work became the companion organization of the Boy Scout movement, which had recently been adopted by the Young Men's Mutual Improvement Association.

WHEN the Church first began to consider the Boy Scout programme, leaders of the Y. W. M. I. A. (then the Young Ladies' Mutual Improvement Association) began searching for a sister department for girls. They studied the Girl Guides, an organization established by Lord Baden-Powell, author of the Scout movement; the Camp Fire Girls and the Girl Scouts. Their conclusion was that there was need for an organization similar to these but planned a bit differently so as to fit more compatibly into the M. I. A. programme.

Thus, a committee composed of Sisters Ann M. Cannon, Emily C. Adams, Charlotte Stewart and Elen Wallace was appointed to formulate a programme of development for Latter-day Saint girlhood. From their inspired efforts evolved the Bee-Hive work patterned after Count Maeterlinck's *The Life of the Bee*.

Maeterlinck wrote of "the spirit of the hive," the subtle directing force in all apiaries. He described the swarms, which are the units of the bees; the beekeeper, who looks after the hive, and the work of the industrious little creatures—filling the cells.

These are symbolic in the Latter-day Saint Bee-Hive work. A group of Bee-Hive Girls is called a *swarm*, and their leader is the *beekeeper*. The binding "spirit of the hive" is to *Have Faith, Seek Knowledge, Safeguard Health, Honour Womanhood, Understand Beauty, Know Work, Love Truth, Taste the Sweetness of Service and Feel Joy*. As the bees go out among the flowers, dipping deep into the fragrant blooms to bring out stores of honey, so does Latter-day Saint girlhood search in the garden of life for its sweet experiences, treasuring them in their Bee-Hive *cells*. The seven fields in which they gather "honey" are *Religion, Home, Health, Domestic Art, Out-of-Doors, Business and Public Service*.

In the bee-hive the "workers' labours" are regulated "with due regard to their age." So it is in the Bee-Hive Girls' Organization. The ranks are *Builder in the Hive*, for girls 12 years of age; *Gatherer of Honey*, for girls 13 years of age, and *Guardian of the Treasure*, for girls 14 years of age.

Just how girls have responded to the Latter-day Saint "spirit of the hive" is best indicated in the growth of the organization, whose membership today expands into Canada, Mexico, the United States, South America, England, Ireland, Scotland, Wales, Switzerland, Germany, Austria, Holland, Sweden, Den-

mark, Norway, Czechoslovakia, Hawaii, Samoa, Tahiti, Australia, New Zealand, and South Africa.

In Britain, Bee-Hive work was organized on a mission-wide basis three years ago, and today enjoys a growing membership, with 26 Swarms. Sister Rose B. Bailey of Sheffield is Mission Beekeeper.

Not only is it coincidental, but also fitting, that Bee-Hive celebrates its twenty-first birthday anniversary at the time of Mother's Day. The one day honors and exalts Mother, whom Coleridge has said was "the holiest thing alive." The other commemorates the founding of an organization whose girlhood looks across the stream of time into that sublime day of tomorrow . . . preparing . . . hoping . . . seeking . . . for the responsibility, joy and priceless privilege of motherhood.

Other Anniversaries This Week

May 8, 1852—Apostle Franklin D. Richards sailed for America, after completing two years as president of the British Mission, during which time approximately 16,000 baptisms were performed in this land.

May 9, 1903—First copies of the Book of Mormon were printed in the Samoan language.—WENDELL J. ASHTON.

NEWS OF THE CHURCH IN THE WORLD

Chosen by the Pan-American Union as a member of an international committee of seven on codification of international law is President J. Reuben Clark Jr. of the First Presidency of the Church, according to an Associated Press dispatch (April 17). President Clark was the only American named. Other representatives were from Peru, Chile, Argentina, Costa Rica, Mexico and Brazil. The committee personnel was chosen by a vote of the 21 nation members of the Pan-American Union. Each country submitted five names, then the nations voted on the 125 names. The committee men selected were the seven men receiving the most votes. President Clark is well qualified for the new honour which has come to him. Three years ago he was the United States delegate to the Pan-American Conference in Uruguay, was American ambassador to Mexico (1930-33) and has held several other noteworthy international positions (*Star*, January 23, April 23).

Speed on the racetrack, safety on the roads won for David Abbot

(Ab) Jenkins, Latter-day Saint driver, the award of "Salt Lake City's First Citizen for 1935." He was awarded the Salt Lake Advertising Club trophy (a statuette) by Governor Henry H. Blood April 15. Jenkins has established more world's records than any other man in the history of sport, all of which he has been able to accomplish by "adherence to the (Latter-day Saint) Word of Wisdom," as he recently wrote in a letter to President Heber J. Grant. Church leaders paid tribute to this man who brought Utah's salt bed racing course before the world, at a Salt Lake Tabernacle gathering in his honour January 8. Jenkins, who has held the world's 24-hour racing record (135 miles per hour average), will attempt this summer to wrest from Sir Malcolm Campbell his world's land speed record (now 301.337 miles per hour) which he established on the salt beds last year (*Star*, Sept. 12).

Chairmanship of the Salt Lake Chapter of the World Fellowship of Faiths is a new position to which Elder Reed Smoot of the Council of Twelve has been appointed. The

announcement is made by Charles Frederick Weller of Chicago, general executive of the organization in America. The World Fellowship of Faiths recently bestowed honour upon the Church by naming President J. Reuben Clark Jr. of the First Presidency and Elder Joseph F. Merrill of the Council of Twelve Apostles to participate in its second World Congress in London in July (*Star*, April 21). Elder Smoot was a Senator in the United States Congress for thirty years (1903-32) and was Chairman of the Finance Committee and senior member of the Senate.

Mexican Mission of the Church has been divided into two missions, one comprising the portion of the original mission lying in the United States, the other the territory falling in Old Mexico. Bishop Orlando C. Williams of Holbrook Ward, Snowflake Stake, will preside over the Mexican Mission in the United States, while President Harold W. Pratt, who has been presiding over the original mission, will supervise the work in Mexico. The Gospel was introduced into Mexico in 1875. Among the first missionaries was

the late President Anthony W. Ivins.

Guests recently of Latter-day Saint Boy Scout officials were Chief J. S. Wilson, head of London's international Scout training institution, Gilwell Training School, and Mr. R. A. Frost, Volunteer Scout Leader of England. Arriving by airplane at Salt Lake City's airport, the gateway to western America air traffic, the officials visited with Apostle George Albert Smith of the National Boy Scout Council of America, Elder Oscar A. Kirkham, Y. M. M. I. A. executive secretary, Elder D. E. Hammond, Salt Lake Council Scout Executive, and others. The British officials were honoured at several meetings.

Devotion finds a true expression in the life of Sister Maude Farnsworth, president of Colonia Garcia Ward Relief Society. Mother of 13 children, she recently rode 12 miles horseback, 45 miles on the fender of a Ford Roadster over northern Mexico's mountainous roads to attend Juarez Stake quarterly conference. Her thirteenth child rode inside the crowded car during the journey.

SHEFFIELD DISTRICT CONFERENCE

PRESIDENT JOSEPH F. MERRILL stressed the necessity of living in harmony not only with the well-understood commandments of the Lord but with brothers and sisters in the branches, in his address at the evening meeting of Sheffield district conference in Sheffield Branch Chapel Sunday, April 26. President Merrill said that membership in the Church of Jesus Christ alone will not save one, but that compliance with the great laws of love bring salvation.

Other speakers at the evening meeting were President Joseph J. Cannon and President Benjamin R. Birchall of Irish District. President Cannon read a quotation from Aldous Huxley stating that the modern intellectuals had reduced God to an algebraical formula. But, President Cannon showed, from the Lord's revelation to Joseph Smith, the Prophet, we know He is a glorious Being whom we can

love and worship and comprehend because He is our Father and we are in His image. President Birchall said that he had prepared for the ministry at Methodist College in Sheffield, had gone to Utah to convert the Mormons, but there was converted himself to the Latter-day Saint faith.

District President George H. Bailey conducted the evening meeting, attended by 156 persons.

The afternoon testimony meeting was conducted by Brother James R. Bargh of the district presidency. Morning speakers were Sister Ramona W. Cannon, Mission Relief Society president; Elder Bertram T. Willis, Mission Sunday School superintendent; Supervising Elder Alva D. Green and Sister Elsie Quinney.

The Mission M Men Quartette and the Singing Mothers provided vocal music at the sessions, which were preceded by a Saturday evening social.

OF CURRENT INTEREST

Africa—Addis Ababa, capital of the last "black" empire, has become an inferno of flames and looting. With approaching Italian troops 35 miles away, Abyssinia's Emperor, Haile Selassie, with the Empress, fled via train for Jibuti May 2, and from there he was expected to continue on to Palestine or Europe. With his leaving, Addis Ababa was plunged into an orgy of incendiary and rioting, pre-saging a complete victory in Ethiopia for Italy, who, defying the League of Nations, launched its conquest in Africa seven months ago (*Star*, Oct. 10). World-wide news also came from Africa April 28, with the announcement of the death of King Fuad of Egypt in Cairo from gangrene of the throat. Sixteen-year-old Prince Faronk of El-Said, who has been studying in England, becomes the new monarch.

Health—Hale and hearty at the recent celebration of his eighty-first birthday anniversary, Sir John Bland-Sutton, one of Britain's foremost physicians, was interviewed on the secret of long life (London's

Evening News, April 22). Said Sir John, who has served as president of the Royal College of Surgeons, president of Royal Society of Medicine and who is author of several books: "I do not think there is any way you can lengthen your life or tell how many years you will live. It just happens, that's all. But I can tell you many ways by which you can shorten your life! You hear from time to time old folk attributing their longevity to beer, or no beer, as the case may be. You hear some say they smoked a lot; others that they didn't smoke at all. And so on. But if you live a riotous life, you needn't expect to live as long as you would by living a well-ordered existence. And yet there are 80 and 90-year-olds who confess to have had a 'good time' when they were young. But my view is that they would have passed the hundred mark if they hadn't. I have led a more or less regular life. I don't smoke and drink very little, and I've always believed in going to bed early and working hard."

FROM THE MISSION FIELD

Release—Elder Joshua Rallison was honourably released to return to his Preston, Idaho home April 15, having laboured in Liverpool and Welsh districts (supervising elder of the latter).

Appointment—Brother Robert Pickles of Nelson Branch was named April 5 as second counsellor in Liverpool District presidency.

Doings in the Districts: Birmingham—The annual M Men-Gleaner banquet was held in Kidderminster Branch hall Wednesday, April 8, with Sisters Winifred Morris and Hilda F. Griffin in charge of catering and decorations. Brother Allan H. Taylor was master of ceremonies and Branch Pres-

ident Robert L. Dunn was toastmaster.

A sports carnival was staged by Birmingham District at Handsworth Park on Easter Monday, April 13. Winners were selected for the Mission track and field meet at Kidderminster at Whitsuntide.

Newcastle—A district social was held in West Hartlepool Branch hall Saturday evening, April 11, District President Frederick W. Oates conducting. The programme included a flower ceremony by Middlesbrough Primary, Gleaner retold story (Sister Katherine Featherstone), M Men talk (Brother Alex M. Morris), numbers by the Singing Mothers and Daughters and the Mission M Men Quartette, com-

munity singing directed by Elder Bertram T. Willis and remarks by President Joseph J. Cannon and Sister Ramona W. Cannon.

Bristol—Adult Schools, British Legions and homes of saints and non-members are some of the places in which Elders Ferrell K. Walker and J. Glen Burdett have been giving illustrated lectures on Mormon themes recently.

Bristol Branch M Men were organized under the direction of Supervising Elder Douglas L. Anderson Wednesday, April 1, with the following as officers: Mr. Harry Stanbury (in whose home the meeting was held), president; Mr. Douglas Hale, vice-president; Mr. Charles Fawkes, secretary-treasurer, and Mr. Ronald Jones, sports supervisor. The M Men played a softball game at Durham Downs Saturday, April 18, with more than 100 spectators looking on.

Easter services were held in Bristol Branch hall Sunday, April 12. Supervising Elder Douglas L. Anderson and Sister Emily E. Bowen spoke and vocal numbers were contributed by the Singing Mothers and Elder Ander-

son (solo). Elder J. Glen Burdett conducted.

Bristol Branch members picnicked on Easter Monday, April 13, finishing with a programme at the home of Sister Emily E. Bowen.

Relief Society Conference was held in Bristol Branch hall Sunday, March 15, at which time an appropriate programme of song and speech was presented.

Sheffield — Doncaster Branch members spent an enjoyable afternoon searching genealogy at Tickhill Churchyard on Good Friday, April 10. Data gathered were exchanged with Brother B. W. Tuff-Norman of Manchester for records of Doncaster marriages between the dates of 1557 and 1837.

Both Doncaster's *Chronicle* and *Gazette* published salutary accounts on Doncaster Branch conference in the branch rooms, Trafford Street, Sunday, April 12. Conducted by Supervising Elder Alva D. Greene, branch

president, the evening meeting included talks by District President George H. Bailey, Elder John B. Hoge and Brother David Smith.

Are You A Poet?

It was Alexander Pope, Britain's illustrious eighteenth century poet, who said: "Truth shines the brighter, clad in verse!" And so it is. In poetry, thoughts and feelings wear their most lustrous garb.

As Whitsuntide approaches, hundreds look toward another Kidderminster Conference with mingled reflections of a glorious gathering last year and anticipation of another joyous convention in 1936.

The Mission M. I. A. boards, in cooperation with the *Millennial Star*, are offering to saints and friends of the British Mission an opportunity to express in verse their feelings toward Kidderminster Conference. Beginning with this issue of the *Star* (May 7), a Kidderminster Poetry Contest commences. Here are the Rules: Write a poem (or more than one, if you wish) on Kidderminster Conference containing not more than four verses. Send it in to the Mission Office, 5 Gordon Square, London, W. C. 1, addressed Kidderminster Poetry Contest, not later than May 23. All members and friends of the Mission, except travelling missionaries and members of the Mission boards, are eligible.

And here is the prize: The winner will be guest of the Mission boards and the *Star* at the Kidderminster Conference (May 30-June 1), with lodgings and all meals free. The winner will be announced in the *Star* and the blue ribbon poem will be read at the convention.

Write down your thoughts in verse . . . and remember the deadline is May 23!

Liverpool—Branch conference was held in Preston Branch hall Sunday, April 19. A dramatization entitled "The Three Witnesses" was given in the morning, participants being Supervising Elder Spencer J. Klomp, Elder Dale L. Barton, District President Fred Bradbury, Brothers Harold Corless and Clifford Hartley, and Sisters Irene Winn, Gertrude Corless and Annie Johnson. President Bradbury, Elder Klomp and Brother

Hartley spoke at the evening services, conducted by Elder Barton. Sister Margaret Woolf rendered a vocal solo.

An investigators' meeting was held in Accrington Branch hall Sunday, April 19. Speakers included Elders David Y. Rogers and Anderson Moyes and Branch President Eddie Preston. Sisters Elsie Feley and Doris Owens rendered vocal solos.

TO MY MOTHER

OH Mother mine, could I but give you roses
 For every tear I know you've shed for me,
 You'd find dear that within each bud reposes
 A little gift, a tender thought from me.

In times of need you've always been beside me ;
 With loving words you've always understood ;
 You've never faltered, never failed to guide me,
 To teach me that it's worthwhile being good.

And if someday I reach through good behaviour
 Celestial heights and glory up above,
 With oh what joy I'll tell my blessed Saviour,
 My guiding star has been my Mother's love.

Southwest London Branch.

DOROTHY SPOONER.

DEATH

GOODMAN—Sister Anna Letitia Goodman, 73, a faithful member of Blackburn Branch, passed away at the Nelson home of her sister, Sister Agnes Bentley, March 20, and was buried in the Nelson cemetery Fri-

day, March 24. Funeral services were held in the home of Sister Bentley. Elder E. Clark King spoke at the graveside and Supervising Elder Spencer J. Klomp dedicated the grave.

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